1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

The Tehuelche.—The name (etymology uncertain) was first used by the Jesuit missionaries of the middle 18th century, has many variants, and has at times been applied to tribes (cf. infra under *Puelche*) other than the one known to modern anthropology as the *Tehuelche*.

The chief variants of "Tehuelche" are: *Tueiche* (Camaño, 1937, p. 114); *Toelchi* (Cardiel, 1930, p. 247); *Toelche* (Cardiel, 1938, p. 141); *Tewejche* (Milanesio, 1896, p. 38); *Thehueiche* (Beauvoir, 1915 p. 183); *Theguel-che* (Berg, 1875, p. 371); *Teyueiche* (Piedra, 1837, p. 77); *Tchuelci* (Borgatello, 1924, p. 12, Italian *e*); *Tuchciche* (Milanesio, 1896, p. 38); *Toelché* (Cardiel, 1930, p. 252, Strobel, 1922, pp. 74–75); *Tueiche* (Camaño, 1937, p. 114); *Thueiche* (Sánches Labrador, 1936, p. 29; Dobrizhoffer, 1822, 1:131); *Tehuelhet* (Falkner, 1774, p. 102); *Tehuelcte* (Villarino, 1837, p. 88); *Chehueiche*, *Chueiché* (Muñiz, 1917, pp. 208, 212); *Tehéoueiche* (Guinnard, 1864, p. 63); *Chequeiche* (Lista, 1879 a, p. 75; 1879 b, p. 73); *Tehuiliche* (Hale, 1846, p. 651).

The designation *Patagoni*, first given to the *Tehuelche* by Magellan in 1520 (Pigafetta, 1906, 1:60), appears frequently in the later sources.

The *Tehuelche* called themselves *Choenik* (Gardiner, 1852, p. 23); *Tchonek* (Musters, 1872, p. 194); *Choonke* (Lista, 1879 b, p. 73); *Tonic* or *Tsonik* (Claraz, 1896, pp. 524–525); *Chongui* (Cordovez, 1905, p. 32—so called by Chileans). The name is derived from the *Tehuelche* word, *tsonik* ("people," Claraz, 1896, p. 525), *tsonke* ("people," Ameghino, C., 1913, p. 260), *choonke* ("indio," Lista, 1879 a, p. 81), *chonk* ("hombre," Beauvoir, 1915, p. 184), *čchónik* ("hombre," Lehmann-Nitsché, 1913, p. 260). *Tsoneca* (Schmid, 1912; Musters, 1871, p. 183) *tsoneke* (Moreno, 1879, p. 376), *tsoneke* (Lista, 1879 b, p. 75), occur as the name for the *Tehuelche* language.

The *Tehuelche*, especially the southern ones, also called themselves *Ahouicunke* (Musters, 1872, p. 194); *Ahouneckenke*, *Ahoneckenke* (Moreno, 1879, pp. 226, 376), *Aónikun*, *Aónik(e)nk(e)n* (Spegazzini, 1884, p. 226), *Aónikún'k*, *Aónike-tshonk* (Lehmann-Nitsche, 1913, p. 219); *Aónikenke* (Beauvoir, 1915, p. 183), *Aóni Kónk* or *Konk* (Harrington, 1943, p. 3). *Haruenchi*, *Hanonchi* (Gardiner, 1852, pp. 22, 24), *Haoenikun* (Virchow, 1879, p. 199), *Hoeuniker-Tsonik* (Claraz, 1896, p. 525) appear to be variants of the preceding. D'Orbigny (1835–47, 2:95) has *Inaken* for the southern *Tehuelche* (cf. *Tehuelche auken*="hombre," Outes, 1913 a, pp. 488–489; *aooken*="hombre," Ameghino, C., 1913, p. 260).

The southern *Tehuelche* called the northern *Tehuelche Puyni-kun* (Gardiner, 1852, p. 22); *Puignk(e)nk(e)n* (Spegazzini, 1884, p. 226), *Pü'únkün'k*, *Pü'únke-tshonk* (Lehmann-Nitsche, 1913, p. 219).

To denote the whole tribe, including both its northern and its southern division, we are using in the present article the term *Tehuelche*, since this term or some variant thereof has been more commonly accepted for the last two centuries.

Since the middle of the 18th century, two main divisions of the *Tehuelche*, each with its own dialect, have been recognized. To the Jesuit missionaries of the time these divisions were known as the *Tehuelche* "de á cavallo," or northern division, who had horses and who lived in the Río Negro Colorado and Río Negro country, and the *Tehuelche* "de á pie," or southern division, who lacked horses and who occupied the region south of the horse *Tehuelche* as far as the Strait of Magellan. These southerners were included by Falkner in his *Tocoma-cunnees* ("fleet people": Falkner, 1774, p. 111; Lehmann-Nitsche, 1914, pp. 229–230; cf. Cooper, 1917, p. 86).

1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

A similar division into northerners and southerners is recorded consistently in our 19th century sources (D'Orbigny, 1835–47, 2: 95; Cox, 1863, p. 165; Musters, 1871, p. 70; Lista, 1879 a, p. 75, 1879 b, p. 74; Spegazzini, 1884, p. 226). According to Lehmann-Nitsche (1913, p. 219), the northern and southern *Tehuelche* were called by the southerners *Pĕ'ánkŭn'k* and *Aónăkŭn'k* respectively.

In the 18th century the two divisions spoke dialects differing so widely that members of one division could only with difficulty, if at all, understand those of the other (Sánchez Labrador, 1936, p. 30; Hervás, 1800–05, 1: 134). According to our more recent sources from Cox on, dialectic differentiation, though appreciable, was less marked. There was also a third dialect, *Tĕ'uŭshn* (*Téucsh, Téhuesh, Téhueshen, Téuesson, Téhueshenk, Thé-ushene, De-ushene*). This dialect, according to Outes, was spoken long ago, and in 1905 was still spoken by some of the oldest *Tehuelche* in addition to the usual *Tehuelche* language (Lehmann-Nitsche, 1913, p. 238; Outes, 1905, p. 249; cf. Hunziker and Schmid, *in* Outes, 1928 a, pp. 273–274). In 1891 the *Tĕ'uŭshn* dialect was still spoken by older men, but was not understood by the younger *Tehuelche*-speaking generation (Burmeister, C., 1891, p. 290). *Tehuelche* with its dialects constitutes, together with *Ona* and its own dialects, the independent *Chon* linguistic family.

Since the middle of the 18th century, the northern boundary of the *Tehuelche* has pretty consistently been put at or around the Río Negro (Sánchez Labrador, 1936, p. 30; Cardiel, 1930, pp. 141–142; Hervás, 1800–05, 1: 134; Viedma, 1837 b, p. 79; D'Orbigny, 1835–47, 2: 95; 212, north to 40° S. lat.; Spegazzini, 1884, p. 226; Outes, 1905, p. 241; Lehmann-Nitsche, 1913, p. 230). To be more exact, the territory of the *Tehuelche* in historic times appears to have extended over the whole of Patagonia from the Río Negro and its affluent, the Río Limay, to the Strait of Magellan and the isthmus connecting Brunswick Peninsula with the continent. In the middle 18th century, the *Tehuelche* may have extended on the Atlantic side, at least as casual occupants, a little farther north than the Río Negro, to the Río Colorado, to judge from the reports of Cardiel (1930, p. 272) and Sánchez Labrador (1936, p. 30). In the second half of the 19th century, *Araucanian*-speaking peoples extended down the Andean piedmont some distance south of Lake Nahuel-Huapí and the Río Limay. (Musters, 1871, map; 1872, p. 195; cf. Cox, 1863, pp. 94, 164, and La Vaulx, 1901, map and passim.)

The dividing line between the horse and foot *Tehuelche* on the Atlantic side in the middle 18th century was about 100 leagues south and west of the Río Negro (Cardiel, 1922, p. 63). The dividing line between the great northern and southern hordes in the second half of the 19th century was the Río Chubut according to Cox (1863, p. 165) and Lista (1879 a, p. 75; cf. Lehmann-Nitsche, 1913, p. 230), the Río Santa Cruz according to Musters (1872, p. 194; cf. Spegazzini, 1884, p. 226).

Tehuelche population.—Population data on the *Tehuelche* are very unsatisfactory. As regards particular groups of the *Tehuelche*, Barne (1836, 5: 21) estimated at 1,400 the number of Indians at Port San Julian in 1753; Bourne (1853, p. 59), at about 1,000 the band with whom he traveled in 1849. As regards the whole *Tehuelche* tribe, the estimates in our records are the following: Viedma (1837 b, p. 79), 4,000 souls, in 1780–83; Muñiz (1917, p. 213), less than 4,000 able to bear arms, in circa 1826; D'Orbigny (1835–47, 2: 97; 4: 192), 8,000 to 10,000 souls, in 1829; Fitz-Roy (1839, 2: 131), four groups of about 400 adults each, with a rather large proportion of children, and with women outnumbering men three to one, in 1833; Coan (1880, p. 171), about 1,000 souls, in 1833–34; Gardiner (1852, p. 22), 9,000 to 10,000 souls, in 1842; Cox (1863, p. 166), about 6,000 souls, in

1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5
Alacaluf SH2

T
A
177
T
101

may also have been *Alacaluf;* the *Guaicaro* vocabulary gathered by Lista (1896, p. 41) from a *Guaicaro* medicine man living among the *Tehuelche* is *Alacalufan.*

Caucahue.—In the early Chilean chronicles from 1641 on, the tribal denomination *Caucahue* (*Caucau*, and other variants) occurs sporadically, as applied in the most confusing manner, sometimes to short or medium-statured Indians of the western coast archipelago, at other times to "gigantic" Indians of the mainland. (Cf. details in Cooper, 1917, passim.) Our most detailed account of the latter tall type is that of Pietas (1846, pp. 503–504). He described the *Caucahue*, one of whom he had seen, as "gigantic" in stature, living south of the *Chono*, between the Cordillera and the Golfo de los Evangelistas, and speaking a language unknown to any one in Chiloé. It is quite possible that these tall "*Caucahue*" were *Tehuelche*, but by no means certain. They were very expert in the use of a heavy throwing club. (Cf. also Morrell, 1832, pp. 100–101, on "*Caucau*" met by him in the Guaianeco Islands in 1823.)

Huilliche Serrano.—It is quite possible, too, that the *Huilliche Serrano* of the Chilean chroniclers were *Tehuelche*, or perhaps *Puelche*, to judge from their tall stature as compared with that of the *Araucanians* and from their geographical location. (Cf. original data assembled from sources by Latcham, 1929–30, 64: 218–220.) But our information upon the *Huilliche Serrano*, as upon the tall *Caucahue*, is too meager to justify any but the most tentative surmises as to their ethnic relationships.

Poya.—As regards the *Poya* (*Poy[illegible]*, *Pogya*) we are a little better off. (Cf. original source data assembled in: Latcham, 1929–30, 64: 220–222; more fully, *Vignati*, 1939 a; Fonck *in* Menendez, 1900, passim, and esp. p. 319, on "*Puelche*"=probably *Poya.*) They should not be confused with the *Araucanian*-speaking *Poyo* or *Payo.* (Cf. Cardiel, 1938, p. 141; E. Simpson, 1875, p. 104.) The *Poya* were described by three of our four chief sources as big bodied. They spoke a non-*Araucanian* tongue. They lived in the general region of Lake Nahuel-Huapí, to the south or southeast thereof. Cardiel (1938, p. 141) seems to class the *Poya* as a branch of the foot *Tehuelche.* The *Poya* made an intoxicating beverage from a wild fruit called by them muchi (Olivares, 1874, p. 511; Menendez, 1900, p. 412); muchi is the *Tehuelche* name of the fruit of the *Duvaua dependens*, called huingan by the *Araucanians*, and eaten by the *Tehuelche* (Cox, 1863, p. 211). Vignati (1939 a, p. 237) has called attention to the custom of septum perforation, certainly unusual in these parts, attributed independently to the *Poya* by Florez de León (1898, p. 256) and to the early *Tehuelche* by Fletcher (Drake expedition, 1578: see Fletcher, 1854, p. 50). The

1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5
Puelche SI10

T 101

identification by Vignati (1939 a, p. 237) of the *Poya* supernatural being, *Chechuelli* (*Chahuelli:* Olivares, 1874, pp. 511, 514, 516, 519) with the *Tehuelche* being called *Chelcule* (Pigafetta, 1906, 1: 60, 78; Outes, 1928, b, p. 380) appears less convincing.

All in all, there seems to be fairly good evidence, although far from decisive, that the *Poya* were *Tehuelche*. In view, however, of certain cultural peculiarities of the *Poya*, as well as of their still somewhat uncertain linguistic affiliation, we shall devote a special short section to them in our treatment of Patagonian-Pampean culture.

Pu 101

The Puelche.—The name by which the *Puelche* call themselves is *Genakin* (Hunziker, 1928 b, p. 277, "*Genacin*," *c*=*k*), from genă, "gente, pueblo, nacion" + — *kin* (!). Variants are: *Gennacken* (Moreno, 1879, p. 220), *Gennaken*, *Genakenn*, *Gününa Küne*, *Gününa Küne* (Harrington, 1933–35, 1943). In the present article we are using for the *Genakin* the name *Puelche*, as the one best known and longest established in anthropological literature.

The name *Puelche* (*Puelcho*, and other variants) is from *Araucanian* ("eastern people"). It was first used in our sources by the Chilean chroniclers to denote various groups living in or near the higher cordillera or on the plains to the east—the people later known as *Pehuenche* (the piñon-eaters of the high cordilleran valleys), or the plains people in general east of the Chilean Cordillera, or sections thereof. Later it was much used by Chilean *Araucanians* and Whites for the *Araucanians* who spread out over the Pampa. In these senses the name usually either excluded the people known to modern anthropology as the *Puelche* or else included other peoples as well. It was from the beginning a geographical rather than a strictly tribal name, and remained so down to recent times. Hence the unending confusion in its use.

In the middle 18th century, *Puelche* began to be used by the Jesuit missionaries (cf. Lozano, 1924, p. 297; Sánchez Labrador, 1936, pp. 28–30) for one of the main ethnic groups of the Pampa, south and southwest of Buenos Aires, particularly those Indians living around the Sierra del Tandil and the Sierra de la Ventana, the Río Colorado, and beyond to the Río Negro and toward the Andean Cordillera.

These same *Puelche* were also known to the Spanish of Buenos Aires as *Serrano* or *Montañeses*, on account of their mountain habitat and meeting place (Lozano, 1924, p. 297; Strobel, 1924, p. 442; Sánchez Labrador, 1936, pp. 29–31; Cardiel, 1922, p. 62, and 1930, pp. 245–247), *Cerrano* (Querini, 1922, p. 64), and likewise were called *Peguenche* by Sánchez Labrador (1936, p. 30—a possible misprint or author's slip). Camaño (1937, p. 114) used the name *Puelche* for the *Araucanian*-speaking peoples of the Pampa; Falkner (1774, pp. 99–100), in a much wider and geographic sense, for all the eastern Pampa and Patagonia tribes, regardless of language—the *Taluhet*, *Diuihet*, *Chechehet*, and *Tehuelhet*—from Córdoba and Buenos Aires to the Strait of Magellan; Poeppig (1835–36, 1: 464), for the *Patagon* east of the Andes from 37° S. lat. to the Strait.

Other names by which the non-*Araucanian*, non-*Tehuelchean* Indians of the Pampa have been known are *Pampa* and *Tehuelche of the North*. *Pampa* was so used by Donavidas (1908, p. 365), Lozano (1873–74, p. 431), Camaño (1937, p. 114), Cox (1863, p. 105), Musters (1871, pp. 70, 304), La Vaulx (1897–98, p. 84), and Milanesio (1928, p. 38)—by the last four at least, to denote the *Puelche*

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

INTRODUCTION.

THREE HUNDRED AND FIFTY years ago the great navigator Magellan anchored in a port on the eastern coast of an unknown shore, part of the seaboard of the vast continent of South America, to which he gave the name of St. Julian. Starting from this point, the pilot Serrano explored the coast to the southward, and discovered a river which he named Santa Cruz. His ship was wrecked near the mouth, and left her timbers on the rocks, the first of the long list of vessels lost on that ironbound coast, which, from the mouth of the Rio Negro to the Straits, offers but one or two safe harbours, while submerged reefs, fierce gales, strong tides, currents, and overfalls combine to render it nearly the most perilous known to navigators.

Magellan remained at Port St. Julian and Santa Cruz from April till October of 1520, when he sailed southward, and discovered the Straits which bear his name. Two months after his arrival at Port St. Julian a man of gigantic stature appeared on the beach, 'larger and taller than the stoutest man of Castile.' Eighteen natives afterwards arrived dressed in cloaks of skins and shoes of guanaco hide, which made huge footmarks, whence they were called Patagonés, or 'large feet,' by the Spaniards; and thus originated in a nickname

3: Lothrop E-4,5 (1924-1925) 1928

SH4 Ona SH4

Tehuelche SH5 •

[Facing P. 24]

T0
102
101
131

3: Musters T-5 (1869-1870)1872
SH5 Tehuelche SH5

tunity of becoming acquainted with that little-known part of America and its wandering inhabitants.

The name Patagonia is here applied to the country extending from the line of the Rió Negro, about latitude 40 deg. south, to the Straits of Magellan; and is bounded on the east by the Atlantic Ocean, and on the west by the Cordillera of the Andes, although the Chilians, for their own purposes, make the Pacific the western limit. The ordinary notion that this great tract is an inhospitable desert of high barren plains and rocky hills is only correct as applying to portions of the coast line and certain isolated districts of the country. The interior presents abundance of watered valleys, and pasture over which roam countless herds of guanaco and innumerable ostriches, by which name the Rhea Darwinii is generally known. And the numerous horses of the wandering tribes never fail to find food and water.

The Indians (to use the misnomer handed down from the first Spanish discoverers) inhabiting this country are divided into three distinct races, differing in physique and language, and, in some marked respects, in their modes of life. Besides these the Fuegians, or, as the Tehuelches call them, Yamonascunna, though properly inhabitants of Tierra del Fuego, are sometimes found upon the south-west coasts of the mainland; with these I had no intercourse, and their habits have been described by many other travellers, and they are mentioned in order to avoid unnecessary queries.

The Patagonians are called by themselves Ahonicanka, or Tchonek, but are more usually known as Tehuelche or Tehuel people, a name probably given them by the Araucanians, and by which they are generally designated. These are divided into northern and southern. The northern generally frequent the district extending from the Santa Cruz river to the Rio Negro. And the southern range over the remainder of the country from the Santa Cruz river to the Straits. These two tribes are however much intermixed, and, as in the case of the party of Indians with whom I travelled, are to be met with hunting and roving in company in all parts of the country; they are, however, distinguishable by dialectical differences in accent, and differ slightly in physique, and in the frequent feuds and quarrels they display as much hostility as if they were distinct races.

The second race of natives is usually known as the Pampas or Penck, whose district lies between the Chupat river and the Rio Negro; these are an offshoot of the Pampas Indians of the plains north of the Rio Negro, having their head-quarters at Las Salinas near Bahia Blanca. They speak a distinct language, somewhat similar to, but not identical with, that of the Araucanos, and are notably different in physique and feature from the Tehuelche.

3: Musters T-5 (1869-1870)1872
SH5 Tehuelche SH5

The third is a branch of the great Araucanian race, which has its head-quarters near Las Manzanas, in or about the same latitude as Valdivia, from which it is about sixty miles distant, on the eastern slopes of the Cordillera. These may be described as the border race, seldom descending much to the south of the Rio Limay, though they cross the Cordillera to Valdivia and Araucania.

Of these three races the Tehuelche or Aboniean will occupy the chief portion of the time at my disposal, which will not admit of giving more than a short sketch of their manners and customs, and a few very brief remarks on the distinctive characteristics of the others.

The traditionary gigantic stature of the Patagonians is naturally, as I have learnt by experience, the first point as to which inquiries are made. Of the two divisions of the race, the southern slightly surpass the northern in height, but not in muscular development. The average height of the southern Tehuelches is rather over five feet ten, but I have seen many six feet, and some attaining six feet four; the great breadth of the chest and the muscular power of the limbs cannot fail to arrest the attention of any one seeing them for the first time, and it is easy to imagine that if such men came down to meet the first Spanish voyagers, they would, especially when seen dressed in their long mantles, appear of gigantic proportions. Some of the women whom I saw were remarkably tall. The wife of the cacique "Orkeke" was very little short of six feet, and possessed a corresponding robust form and strength of muscle, but the average female height did not exceed five feet six. I never remarked the weakness and want of muscular power in the legs attributed to them by some travellers. They are very active and good runners, and, in their games of ball, display great quickness and strength; they almost invariably travel on horseback, but as an illustration of their walking powers I may mention that two of them who volunteered to go to Buenos Ayres in the sealing schooner, after waiting for several days in the mouth of the river for a fair wind grew restless, and finally walked back to the trading station, a distance of between forty and fifty miles, without food, in about fourteen hours, and when they arrived did not appear in any way distressed, merely remarking that it had been a long walk.

They usually have large heads covered with long black hair, dark sparkling eyes, which give a bright intelligent look to their oval faces. Their foreheads are generally good (retreating foreheads being rare) with peculiar prominences over the eyebrows. Their noses are often aquiline, but varying as in other countries, but generally with a marked breadth of nostrils. Their natural complexion is reddish brown, scarcely, however, deserving the

3: Musters T-5 (1869-1870)1872
SH5 Tehuelche SH5

description as given by Fitzroy, as that of a Devon cow. The naturally scanty growth of beard and moustache is carefully eradicated with a pair of silver tweezers, by the aid of a small piece of looking-glass. Some of the men would be considered handsome in any country, and the lively good-humoured expression of their countenances when in their own homes contrasts strongly with the sullen and downcast expression assumed by them when in the settlements. In the prospect of a fight, however, their expression changed altogether, their glaring eyes and altered features manifesting unrestrained ferocity.

The women, when young, are of prepossessing appearance; when not disfigured by paint displaying ruddy complexions and well cut features. Their hair is comparatively coarser, and though uncut, appears almost shorter than that of the men. They attain puberty at an early age—probably about thirteen years—are frequently married at fifteen years of age, and, from exposure and hard work, speedily become aged.

The dress of the men consists of a waistcloth or chiripa, either of linen, poncho, or a piece of old manfle; but, whatever the material, this article of dress is indispensable. I would remark, in passing, that they scrupulously regard decency both in their persons and habits. The rest of their dress consists of a mantle, about six feet square, made of the skins of the young or, by preference, unborn guanaco, or even of those of the skunk, fox, eamy, or wild cat. The mantle is secured round the waist by a girdle or belt, frequently ornamented with silver, in which the tobacco pouch, knife and ostrich bolas are secured. Their feet are protected by Potro boots made of the skin stripped from the thigh and hock of a horse, or large puma; over these they sometimes wear overshoes made of the skin from the hock of the guanaco. As may be imagined, the footmarks made by them when thus shod would be abnormally large, which gave origin to the name "Patagon," applied to them by early Spanish navigators. They go bareheaded, their flowing locks being confined by a fillet plaited from any unravelled yarn obtained from ponchos procured in barter with their Araucanian neighbours, or from cloth or flannel from the settlements. The women wear a loose calico or stuff sacque extending from the shoulder to the ankle, and over this a guanaco mantle, secured a little below the throat with a silver pin ornamented with a large disk, or, if they are very poor, with a nail, or thorn from the algarroba tree; they also wear when travelling broad belts ornamented with blue beads or copper or silver studs sewn on to the hide; boots of horsehide similar to those worn by the men, with the exception that the hair is left on. The women are fond of ornaments consisting of huge earrings and necklaces of silver or blue beads; the men also wear

5: Bourne T-5 (1849)1874
SH5 Tehuelche SH5

726 retreating fight, and convinced me that they got a sound drubbing for their pains. He said he killed one Indian, with an air that would have done justice to the slaying of a regiment. Shocking to relate, there were found persons who slanderously reported to me that Old Boy's legs had the unhappy propensity of Pat O'Flaherty's, whose heart was as brave as any man's, but his cowardly legs ran away with his body; and they scrupled not to affirm that in this same hard-fought battle he crawled into the bushes, and there secreted himself till the cessation of hostilities enabled him to rejoin his tribe.

●101 The reader has doubtless noticed that "the tribe" has been all along anonymous. The explanation comes rather late, but, in point of fact, I never could learn that they had any distinctive name; they never used any. Indeed 551 proper names were very seldom heard. Even in conversation concerning each other, they managed to avoid "naming names" as strictly as so many honorable senators, though for no reason that I could discover. By signs and gestures, and other hints, they indicated the personal subject of remark, and seemed to suffer no inconvenience from what would be felt among us as a serious want.

224 While out hunting one day with the chief, we ascended a slight eminence, commanding a view of an extensive plain. The chief suddenly stopped his horse, and looked steadily forward. I bent my eyes in the same direction, and saw two or three mounted Indians moving towards a common point. There was nothing unusual to be seen, but Old Boy seemed to discover something. I inquired what it was. He answered by pointing; and, on a second view, I observed a horse loose, which I took to be that of some

102

102 MAPS--reproductions of all maps. Specific maps will also be found under the appropriate descriptive category. See also:

Descriptive geographical data . . . . . 33 Route maps and charts 487
Settlement patterns 861

3: Lothrop E-4,5 (1924-1925) 1928

SH4 Ona SH4

Tehuelche SH8

[Facing P. 24]

TO 102 103 131

111

111 SOURCES PROCESSED--complete bibliographical references to all sources actually processed, with a brief critique of each. Sources are numbered, and arranged numerically.

1: Cooper, John M. Patagonian and Pampean Hunters. Handbook of South American Indians, Bureau of American Ethnology Bulletin, No. 143, Vol. 1, pp. 127-168. Washington: Smithsonian Institution, 1946.

8 plates

HRAF copy

/Cooper, a professional ethnologist and cleric, drew together the available literature to produce this synthetic work on the culture of the Tehuelche. The source deals with linguistics, history, religion, social organization, economic life, and the life cycle. A short section covers the related Puya. Information also occurs on Patagonia (SH1), the Puelche (SI10), the Araucanians (SG4), the Ona (SH4), the Yahgan (SH4), and the Alacaluf (SH2). Data on these groups will be found in the respective OWC files. For the bibliography see Vol. 2 of the Handbook of South American Indians. --Analyst/

Field date: no date
Analyst: James Leary

Evaluation: Ethnologist-4
Processed in 1958

2: Musters, George C. At Home with the Patagonians. London: John Murray, 1873.

Pp. xix, 340; 10 plates; 1 map.

Yale: Ehi.P27.869Mb

/The author travelled in the company of Tehuelche Indians from Punta Arena at the southern tip of Patagonia north to the Rio Negro valley. His personality and adaptability soon gained the respect and trust of his hosts, thus enabling him to participate actively in the daily life of the nomads. The book records extensively the topography, and the fauna and flora of the country traversed. It also relates in detail the ceremonies and habits, the methods of hunting and warfare, the diet and material belongings of the Indians. Information on social organization and religious beliefs are inadequate; and no material is given on kinship structures. Relationships among the Tehuelche, the Araucanians and the Argentine Government are illustrated with concrete events interestingly presented. A fair amount of data appears on the Araucanians, and is marked for SG4:Araucanians. A list of vocabulary is appended at the end of the book.--Analyst/

Field date: 1869-1870
Analyst: Robert Lee

Evaluation: Traveller-5
Processed in 1958

3: Musters, George Chaworth. On the Races of Patagonia. The Journal of the Anthropological Institute of Great Britain and Ireland, Vol. I, pp. 193-207. London, 1872.

Yale: Nk10 R81 v. 1

/This article is a traveler's account of the Tehuelche, and includes a summary of the various aspects of their culture as observed by the author. Very brief cultural summaries are given for the Araucanians (SG4) and Puelche (SI10). For a fuller account of the author's travels see 2:Musters, this file. --Analyst/

Field date: 1869-1870
Analyst: James Leary

Evaluation: Traveler-5
Processed in 1958

4: Lothrop. S.K. Polychrome Guanaco Cloaks of Patagonia. Contributions from the Museum of the American Indian, Heye Foundation, Vol. VII, No. 6. New York, 1929.

Pp. 30; 15 text figures, 2 end plates.

Yale: C52 3 7

/This article, by a professional anthropologist, deals with the construction and decoration of the skin robes worn by the Tehuelche, and contains some material on weapons and hunting. The distribution of the decorative elements is discussed with reference to other South American groups. A small amount of material has been marked for the Ona (SH4) and Yahgan (SH6) files. --Analyst/

Field date: no date
Analyst: James Leary

Evaluation: Anthropologist - 4
Processed in 1958

5: Bourne, Benjamin Franklin. The Captive in Patagonia; or, Life Among the Giants: A Personal Narrative. Boston: D. Lothrop & Co., 1874.

Pp. 13-233; 3 plates; frontispiece.

Yale: WA6604

Omitted from files: pp. 166-233.

/This book is an account of the Tehuelche by a man who was taken captive by them and held for ransom. In all, he spent a period of 97 days with them, living in the dwelling of the chief of the tribe. An account of the subsistance pattern of the group constitutes a large part of the information given, but data occurs on the life cycle and on various other aspects of the culture. Only that part of the book up to p. 166 was processed, since the rest of the narrative is not concerned with the Tehuelche.--Analyst/

Field date: 1849
Analyst: James Leary

Evaluation: Traveler-5
Processed in 1958

6: De Viedma, Antonio. Descripcion de la Costa Meridional del Sur, Llamada Vulgarmente Patagonica. /Description of the Southern Shores of that Region Commonly Called Patagonia./ Coleccion de Obras y Documentos Relativos a la Historia Antigua y Moderna de las Provincias del Rio de la Plata, edited by Pedro De Angelis, Vol. VI, pp. 63-81. Buenos Aires: Imprenta del Estado, 1837.

/HRAF MS: pp. 1-17/

Yale: Cwa + c836 v.6

Translated fromthe Spanish for the Human Relations Area Files by Sydney J. Muirden.

/De Viedma was a colonial administrator who established a colony in this area in the eighteenth century. In addition to describing the area, the source gives considerable data on the Tehuelche, covering such things as warfare, religion, chieftainship, hunting technique and material culture. The source is valuable because it is a first hand account compiled before much acculturation had taken place. --Analyst/

Field date: 1780-1784
Analyst: James Leary

Evaluation: Colonial Administrator-5
Processed in 1958